

372 is extremely rare, the body of the box is flat on one side and convex
415 on the other and tapers to a point at the bottom. Tinder boxes
[531] are rarely if ever carved, but those of the first type are sometimes
decorated with inset studs of metal or bone. They are always
finely finished and with use and repeated oiling acquire a high polish.
When traveling they are worn hanging on the breast or, rarely, at
the belt.

281 Rawhide tinder boxes are rarely used by the northern Tanala.
415 only two examples having been seen. They are made from long,
rectangular strips of hide with the hair removed. While the hide
is still soft, two-thirds of the strip is folded back upon itself and sewn
together along the edges with a thong, forming a pouch. The remain-
ing third is then bent down over this as a cover. Slits are cut in
the rear of the pouch, or strips are sewn on, so that it can be strung
[531] on the belt. The flap is usually decorated with tooled designs
(Fig. 5, a). This type seems to be peculiar to the Tanala, but hide
tinder boxes of a different form are used by the Bara and other
southern tribes.

• 321 The horn tinder boxes are made from sections of cow horn 8 to
415 18 inches long. The edges of the open end are cut off smoothly
except at the inside of the horn's curve, where a rectangular pro-
jection about 1 inch wide and $\frac{1}{2}$ inch to 1 inch long is left. An oval
piece of wood, which has on one side a projection corresponding to
that on the horn, is fitted into the opening and fastened solidly
with wooden or horn pins. In the center of this there is an oval
opening about 1 inch in diameter which is closed by a close fitting
cork or stopper. This stopper is attached to the projection on the
side of the horn by a short piece of cord. Heavier cords are attached
to the horn at both ends so that the whole can be worn as a belt,
the curve of the horn fitting against the wearer's side. The cords
[531] are of braided raffia (Fig. 5, e). Such boxes are rarely decorated
but in one specimen the end of the horn has been cut into a series
of knobs. Similar boxes are used by practically all the Madagascar
tribes.

281 The hollow belts are made from the skin of a cow's tail drawn
415 off whole. The skin is dried and flattened, the hair being left on.
The smaller end is sewn up and a loop of hide attached. The larger
end is pierced near either side. A wide thong is split for several
inches and the ends of the split portion passed through the holes
in the belt and fastened to either end of a flat strip of bamboo. The
other end of this thong and the loop sewn to the smaller end of the

415 are nearly 3 feet long. At the present time, families often have one or two wooden bowls, but these have mostly been gotten in trade. White enamel ware and metal spoons are just beginning to come into common use.

The Zafimaniry do not use mats for serving rice and have no leaf dishes or spoons. Small, finely woven baskets are sometimes used for individual servings of rice, but this is not common. All food is regularly served in wooden bowls or platters. These vary considerably in size and depth and may be either round or oval (Fig. 7, a, f, g, h). Bowls sometimes have a low base. In several specimens there is a small lug protruding from one side, just below the rim. A loop of cord is passed through this and the bowl is hung up by it when not in use. Oblong bowls or platters, with four short legs, are used for cutting up and serving meat (Fig. 8, a, b).

42 One of the most characteristic Zafimaniry utensils is that used for grating ginger root. It is long and narrow, with four short legs and a spout (Fig. 8, d). In the center of the bottom, a number of [3] small bone studs are set in the form of a rosette. The shape is said to represent a crocodile, but none of my informants knew the significance of this. The ginger graters are used in preparing some kinds of medicine.

445 Two unique specimens were collected: a small platter with a design carved on the bottom in relief (Fig. 8, c), and a small, finely [53] made bowl with a close-fitting cover and cords for suspension. The latter was used as a trinket box (Fig. 8, e).

The Zafimaniry use small wooden spoons. The shape is much like that of European ones, except for the decorative handle (Fig. 7, a, b, c). Horn and bone spoons seem to be unknown, although they are commonly used by the Betaoko.

• [32] The horns of cattle are used as drinking and libation cups. The finest, used in ceremonies, are nearly 2 feet long. The horns are scraped and polished and their tips are sometimes carved into simple forms. One specimen, used as a libation horn, has a design of small circles incised a short distance below the rim (Fig. 9, a, b).

All the Tanala use sections of large bamboo, from 6 to 10 feet long, as water bottles. The septa are burned out with a hot iron. The open end of the bottle is usually cut at an angle, so as to form a sort of spout. The bottle is usually kept leaning against the wall in a corner of the house. When water is needed, one person tilts it while another holds a bowl below.

322 commonly decorated. The house carvings are made after the house
531 has been erected and the owner will work on them intermittently for years.

The other Tanala gentes carve very little. Some of the Menabe blacken the edges of wooden bowls and sections on the handles of wooden ladles by charring them with a hot iron and rubbing the surface smooth. Simple designs are then cut through the black layer into the underlying white wood (Fig. 7, d). Such decorations are very striking when the utensil is new, but soon disappear with use. A similar technique is used by the tribes of the southeast coast and those of the extreme south, and is also common in Africa. It seems to be a recent introduction among the Tanala.

The handles of wooden spoons are given ornamental shapes and are sometimes decorated with series of small incised circles. This form of decoration is much commoner on horn and bone and the method of making the circles is described in that section.

WORK IN HORN, BONE AND HIDE

321 Animal products are of little importance in Tanala industry. All
415 the horn, bone and hide used is obtained from cattle. Cow horns are occasionally used as containers for fire making sets (Fig. 5, e) and charms (Fig. 23, e). There are also a few horn snuff bottles (Fig. 9, j) and small horn boxes, used as snuff boxes or purses (Fig. 9, f). Only the Zafimaniry use horns as drinking and libation cups (Fig. 9, a, b). In all except the charms and drinking cups, the large end of the horn is closed by a carefully fitted wooden stopper, smoothly rounded on the outside. This stopper is held in place by small pins of horn or bone, cut off flush with the outer surface. Similar pins are sometimes used to fasten the bottoms of small wooden boxes.

321 None of my informants knew of any method for softening horn so that it could be twisted and spread, but the small horn boxes could not have been made in any other way. Probably the material was scraped thin and then softened by boiling. Ordinarily the horn is cut into shape with knives, scraped to remove the loose, fibrous surface, and then rubbed smooth with some abrasive. Lastly, it is oiled and polished. The final polishing is done with leaves which contain crystals of silica. Horn objects are nearly always well made and often show a fine, glossy finish.

Bone is used even less than horn. Snuff bottles are sometimes made from sections of long bones with wooden stoppers fixed in the

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nds (Fig. 9, k). Bodkin-like bone points are used as head scratchers 321
and also to disentangle the warp in weaving (Fig. 14, g). Women (413)
often carry them thrust into their hair, but they are not ornaments
and are rarely decorated. Other long bone points are occasionally
used as meat forks. The jawbones of oxen are often used in mat
making, to smooth and polish the fabric (Fig. 12, g).

Bone is shaped with knives while still fresh and polished like horn.
Both horn and bone objects are sometimes decorated with series of [531]
small incised circles, each circle having a dot in the center. These (413)
are made with a slender, forked, iron drill which is shaped like a sewing
needle with the tip of the eye broken off. The drill is set in a wooden
shaft about a foot long. The shaft is twirled between the palms.
One point of the drill makes the central dot, while the other revolves
about it and incises the circle. When on bone, the circles are usually
rubbed with soot, to heighten the effect.

Hide is used for sandals, thongs, a few pouches and knife sheaths, 281
and for skull caps. Of these, only the sandals are common. There is
no tanning of any sort. The hide is roughly fleshed with a small
knife, but the hair is usually left on. Sandal soles are cut from dry [291]
rawhide, the flesh side being worn next the foot. Thongs for attach-
ment pass through holes in the edges of the sole and are knotted
beneath (Fig. 11, b). Caps are made from the skin of an ox hump,
dried over a form (Fig. 11, h). Pouches are usually rectangular,
like boxes. They are made by drawing the fresh hide over a block
of wood, folding it, and sewing the ends together. When it has dried,
the block is removed but the stiffness of the hide keeps it in shape
(Fig. 11, a, d). Knife sheaths are made in the same way.

The Zafimaniry occasionally toolled their knife sheaths and small 281
pouches. The hide was first dried, then soaked in water until the 531
hair could be rubbed off with the fingers. It was then bent over a
wooden form, flesh side in, and sewed. Lastly, designs were pressed
into the surface with a blunt point of hard wood or bone. A pouch
and sheath decorated in this way are illustrated (Figs. 5, a; 11, g).
The sheath may be of Betileo manufacture. This type of decoration
is now obsolete.

MATTING AND BASKETRY

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Mats and baskets are the commonest of all Tanala manufactures. 462
Every woman is expected to make those used by her own household.
A bride spends the month before her marriage in making a supply,
including one especially fine mat which she presents to her parents-